271 445 484 more leaves folded together in the form of a bag, like the leaf spoon, or his right hand with which he scoops up the water and throws it into his mouth with rapid swinging motions.

271 137 824 In dense forest where no stream is known to be nearby -- this, to be sure, is a rare occurrence, for instance, when they have lost the way or if suddenly somebody falls ill from thirst, or the like -- one can, at times, open a hidden source of water in the water liana Dichapetalum holosericeum Engl. (angũngũ̀-ndžĭk III Ntum, ngũ̀-ndžĭk III Fang). Unfortunately, however, this plant does not occur everywhere; it grows straight up from the ground to the highest tree tops and can attain the thickness of the upper thigh, but usually it measures only 40 centimeters in circumference. In order to get water, one only needs to cut off the liana as high as one can reach, something that can be done with one blow, and then cut off a piece from the lower half. This is held vertically so that the water cannot run out, and it is then gradually inclined over a drinking vessel, for instance, leaves folded together in the form of a bag. The water, which -- as the Negroes assert -- is supposed to be good for the stomach, now flows out of the stem in a strong stream, hissing all the while. It is quite astonishing what quantities of water the liana contains. A piece as long as one's arm suffices to quench the most violent thirst and, according to my estimates contains one and a half liters. If one needs more, he simply cuts off additional pieces, and since the water cannot flow out of the cut liana because of the air pressure, one always has enough, even for large caravans.

272 273 As regards indulgents, the Pangwe have sugarcane sap, banana wine, palm wine, and tobacco. In their use of these they are, on the whole, quite moderate. In this respect, the importation of rum would certainly have created a change for the worse if in 1906 the prohibition against the sale of intoxicating liquors had not intervened.

c. Sugarcane sap.

272 The sap contained in sugarcane is extracted in the following manner. The bark of the sugarcane is splintered off with a knife, and its meat is sucked out, or one presses out the sap and then drinks it as "sugar wine (mayũ[k] me nkŏ'k)." The latter method of

272 extraction occurs only in the southern Pangwe region and /164/ in two forms. The first is as follows. The cane is cut into pieces from six to eight centimeters long; the meat of the cane is removed by sticking the spiked stalk of Trachyphrynium danckelmanianum Braun et K. Schn. (nsō' I) through it and scraping back and forth for a while (Fig. 104). A leaf is placed underneath to catch the scrapings, and later they are put in a basketwork plate and pressed out by hand. A second, more refined procedure consists of removing the bark from the cane with a knife and pounding it in a wooden trough. The pulp thus obtained is put in a sugar press (ojám), a crude piece of basketwork in rectangular form, made of Ancistrophyllum (nkāne), whose narrow sides end in loops through which two sticks are pushed. One of these is stuck through two poles planted in the ground, each with a hole drilled through the middle; the other stick is placed on top of the two poles. When the press is to be used, /Fig. 106 appears here in the original text/ a vessel (pot) is placed under it, the upper stick is taken off, the sugarcane pulp is placed in the plaited container, the stick is turned with both hands, and in this way the press is wrung dry. The sap, which can be drunk right away, is made primarily for elderly people who are no longer able to chew sugarcane meat; it is also made for medicinal purposes. /165/

[888 757]

2. Banana wine.

273 This wine is obtained from ripe bananas or plantains. They are peeled, cut in half, and then placed in a pot filled with water. The pot is covered with a perforated leaf and set in the sun for a day. The fluid is then carefully poured off, put in a calabash, and again set in the sun for a brief period of time. This banana wine or plantain wine (the latter is supposed to taste even better) is known only in the northern Pangwe region. Among the Jaunde it is valued very highly, as much as palm wine, which is attested to, among other things, by its special popularity with the older chiefs who are known as connoisseurs. This beverage, indeed, is not at all bad, and it is, incidentally, also popular with the Whites.

273

3. Palm wine.

The Pangwe make palm wine primarily from the oil palm Elaeis guineensis L. (alg'h). In very rare cases they make it from the raffia palm, while in the extreme north it is also made from

[372 342]

Fig. 106. A Ntum Man Using a Spiked Stalk to Scrape Sections of Sugarcane in Order to Press Sugar Wine out of it.

the Deleb palm. As a result, its abundance and quality depend upon the range of the oil palm, that is to say, actually only the northern Pangwe region, especially the Mwele, Jaunde, and Bene areas and to a lesser extent the Bulu area, come into consideration here. In the south, on the other hand, the making of palm wine is practically unknown; there oil palms are so sparse that they give their name to nearby localities (Alén, Malén) because they

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

this is, because, to a Fang eye, polished brass looks *mbeng* (handsome) and is attractive for trade. Vessels are usually placed on top of the fire and not suspended over it; vegetables are frequently placed in stews. No separate dwelling house exists for cooking, it is carried on in the dwelling house. The water used to wash a dirty pot with is often thrown out on the earth floor of the dwelling, children playing in the wet dirt. In all domestic matters the Fang are very filthy. I have on more than one occasion when inside a native hut seen children micturate and defecate on the earth floor close to where the mother was cooking, the women and men present taking very little notice, and only occasionally placing the child outside the door. Cooking is exclusively the duty of women, a *real* man will not cook. Food is often highly seasoned with hot native red and green peppers, and food thus prepared is much appreciated. The food is usually well cooked through, with the exception of plantains which are often only half boiled and served quite hard. Large round stones are used for rubbing and reducing to powder ground seeds and various tubers. Smoking and salting are the only methods practised for preserving food, and on account of the value of salt and the difficulty of transporting it inland, it is seldom thus employed.

Drinks.—Rum has been carried from the coast by white traders and natives far inland and is used whenever obtainable, but the chief drink is cold water. Palm wine is made called *ewpoh*. Except in places where a trade factory existed I have seen very few cases of intoxication among the Fang, but when they can obtain rum it seems to completely demoralize them. Tea and coffee are known to people living near white settlers. When a party of headmen and others have taken a meal at the mission house, tea and coffee were greatly enjoyed and cups frequently re-filled. The first meal is usually about eight or nine o'clock; the natives think the white man eats very early; a mid-day meal is served and the evening repast is usually about sunset.

Food is frequently brought to the men inside the *abeng* (palaver house); at other times an entire family eats together inside the dwelling house. No ceremonies whatever precede the commencement of meals. When a son is born, or on the occasion of a wedding, and after some large palaver has been settled, a feast is usually given. Invited guests and strangers partake together with the town folk of the food prepared; it is usually served on the earth floor of the palaver house, on plantain leaves, and in cooking pots, each person helping himself. The women do not eat with the men inside the palaver house.

Mode of preparing Meat.

Bo do ndzia ami, e ntsa a ne ndzisil: a kopa kome ndlo ndlo, be kili tib: be ntli ne ngo: be ndzi ndzil: be kisi ngo ndzil ti: be nne ntsen: betse tpuh: bingo ewl: be kopa mome ewl: be kisi ngo ti nzel: ndzabe ji: ne tsili nzel ndzan: nnam ndzan ndzu.